

TWO
SERMONS

Preached on the Occasion of the

DEATH
OF THE
LORD }
And } Digby.
LADY }

W. Kennell

BY
JOHN KETTLEWELL,
AUTHOR OF
The Measures of Christian Obedience.

L O N D O N :

Printed and are to be sold by *Abel Roper*, at the *Bell* over
against the *Middle Temple Gate* near *Temple-Bar*. 1688.

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MINISTER OF

St. Andrew's Church, London.

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TO THE
Right Honourable
WILLIAM Lord DIGBY,
BARON DIGBY
OF
Geashil in Ireland.

My Lord,

WHEN I Preach'd this Sermon to my own Parish, I had no Design to make it more publick. But since your Lordship desires it should come abroad, I readily submit to it. For, besides the just and great Regard I have to your Lordship's Request, I would not be wanting in any thing, that may serve, though in a very small measure, to do Honour to that most dear, and exemplary Saint, your deceased Brother. I am conscious that the Draught I have made of him is very imperfect: but such as it is, it sets out many things most worthy to be imitated, which may render it no lost Labour to the World. To do Right indeed to the Subject, I should speak in Proportion to what he deserved: but to do service among those that survive, the saying any thing almost of him is sufficient, since it must needs be worth Mens while to hear

The Epistle Dedicatory.

any Particulars remarqued upon, where almost all are excellent. And so long as his Character may benefit others, were he on Earth again, he, whose studied care it was to do good, and shun the praise of it, would readily pardon all the well-meant Errors and Defects of the Compiler, which make it wanting to his own Honour. And I am well assured your Lordship, who succeeds him in his Virtues, as well as in his Estate and Honour, will do so too.

In particular, my Lord, I hope your Lordship will reap Benefit by these Papers. For to your own Stock of an excellent good Nature, and Religious Principles, you have made the discreet Choice of his admirable Example to improve both, and have already transcribed it, in some choice and commendable Methods. God grant your Lordship a lasting Continuance, and daily increase of those Noble Endowments, which make you Brothers in Virtue as well as in Blood, that you may not only equal, but exceed him in all those Excellencies and Pious Qualities, which set him out for a rare Pattern, and enjoy a much longer Life, wherein to display, and do good to the World with them. This, my Lord, is, and always must be the most hearty Prayer of,

Your Lordship's
in most Affectionate
Duty and Service,

Coles-Hill
Mar. 30.
1686.

John Kettlewell.

A
S E R M O N

Preached at

Coles-Hill in Warwickshire,

January 24. 1685.

On occasion of the DEATH

OF THE

Right Honourable

S I M O N Lord D I G B Y,

On *Heb. 6. 12.*

*That ye be not slothful, but followers of them, who
through Faith and Patience inherit the Promises.*

ONE of the best Encouragements to act,
especially in difficult and perilous Under-
takings, is other Mens Examples. And
the Argument, which is like to have
most force, and prevail most in Examples,
is their good Events, when we see others, under the
same Disadvantages and Hardships we suffer, to enjoy
the same Divine Aids whereon we rest, and meet

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at last with the same success which we hope for. And this Argument the Apostle uses in this place, to persuade the *Hebrew Converts*, to Constancy and Perseverance in the Faith. *We desire*, says he, *that as hitherto ye have shown love towards God's Name in a free Profession of Religion, and ministered to the Saints, who suffer for him, (thereby openly owning and avowing both him and them) so ye would still continue to shew the same diligence to the full assurance of your Hope unto the end. That ye be not slothful and † faint-hearted,* like those cowardly Apostates mentioned v. 6. whose case is desperate, *but followers of them, who through Faith and Patience inherit the Promises.*

† *ῥαθυνοί.*

That which he particularly notes in these Examples, is their *Faith*, and *Patience*. Their *Faith*, that is their firm trust in God, and belief of his Promises, relying on his Word under all Tryals. And their *Patience*, that is, their perseverance in this Trust and expectation under all Delays, and constant adherence to him under all Difficulties. These two the Apostle singles out from among many others, because they particularly serve his Purpose, which is to press Perseverance in the Faith, neither totally abjuring and falling off from Christ, as some had done v. 6; nor forsaking the Publick Assemblies in perilous Times as † others did, which would shortly end in it: which Perseverance is best secured by these two Virtues. But good Examples give instances of many other Virtues wherein they are to be followed, and are equally serviceable to all other Duties as well as these: and in that latitude I shall consider them in the ensuing Discourse.

† *Hb. 10. 25.*

This Text excites the *Hebrews to diligence in good Works*, from the Examples of deceased Saints, who are now reaping the Reward of all their former Pains,
and

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and inherit the Promises. And intreating on it, I shall

1. Show what use we are to make of Pious Mens Examples.

2. Propose one to your imitation.

1. I shall show what use we are to make of Pious Mens Examples.

A good Example is both a very instructive, and engaging thing. And the Examples of deceased Saints, have more Power and Efficacy than the Examples of the living. For nothing gives us so just an Estimate of any Excellencies, as the loss of them. And when once good Men are gone, there is no more Emulation, to make those that survive detract from what was imitable and praise-worthy in them. And after their Deaths, we look upon them not only as Good, but as Blessed, and so are apt to be influenced the more by their Virtues, because of our Veneration for their Persons and Memories. And these the Apostle here proposes, directing us to look up to those, who are now no longer Candidates and Expectants, but inherit the Promises.

Now the use we are to make of their Examples, is both for a Lesson to direct and teach, and also for a Motive to hearten and excite us to an imitation of their Virtues.

1. We must use the Examples of Good Men for a Lesson, to direct and guide us in the way of Goodness. Examples are more plainly instructive than Precepts. For Precepts prescribe Virtue in general Terms, which afterwards needs farther Reasoning to supply Circumstances, and accommodate them to particular Occasions. But Examples shew it in particular instances, attired in all its various Forms and Circumstances, and fitted for Practice; so that when they are in sight,
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we have nothing left to do, but to follow what we see before us. And this use our *Saviour* directs us to make of *his Example*, to look upon his *Life* as a *Sermon*, and make his *Practice* our instruction. *Learn of me, for I am meek and lowly* Matt. 11. 29.

But in this use, of *learning our duty from Good Examples*, we must take care to *chuse such acts of Good Men for our imitation*, as had a law of God to direct them. Good Mens examples are no warranty to our Consciences, when they are alone. They make our duty plainer by illustrating Gods Laws; so that they help our understanding of what is good, when there is a Law with them. But they do not make any thing a duty without a Law, and much less can they authorise any action which is against a Law of God: so that we must not think it enough to justify us in any action, that any good Men have done the same.

1. *We may not imitate all the Actions of Good Men*; because no Men are perfectly good in this World, but have a mixture of Good and Evil in them. They have not only Virtues to be followed, but over-sights and Humane Passions to be pityed and avoided. And these being faults and blemishes in them, can give us no security in following them.

2. *We may not imitate all such acts of theirs, as the Scripture recites without blaming*. Such is Jacob and Rebekkah's fraud, in making blind Isaac go out of his way, and stealing away Esau's blessing. Gen. 27. And Holy David's putting his friend Jonathan, to excuse his not attending upon Saul at the Feast of the New Moon, by making a feign'd Story for him, 1. Sam. 20, 5, 6. And by such another fiction getting the Shew-bread and Goliath's Sword from Ahimelech, which occasioned the death of fourscore and five of the Priests, and of all the inhabitants,

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inhabitants, not only Men, but also Women and Children in the City of Nob. 1. Sam. 21. & c. 22 These, with other such like actions of Good Men; the Scripture relates by way of bare History and Narrative, without making descants and reflections, or passing any censure on them. But the silence of the Holy Pen-men in this Point, is no sign of their Approbation. God has plainly enough laid down the Rules, whereby Men ought to act in these cases, and from which we are to judge of their actions. And therefore having related the facts which were done, they leave others to bring them to the Rules, and see whether they are according to them. When any Good mans action then is related in Scripture, 'tis no sufficient justification of it to say it is *not censured*, unless it can be shewn moreover that it is *not lyable to censure*; that is, that it is against no Law of God, which both the Holy Pen-men and we are to censure and judge of all Actions by.

Nay further,

3. *We may not imitate all such Actions, as we find justified and commended in the Scriptures.* The Reason of this is, because the Scriptures commend, not only purely virtuous, but also mixt actions, which are only justifiable on some accounts, but culpable on others. Thus the Lord in the *Parable* doth by his *needy Steward*, who at his going off provides for his future subsistence among his Lords Tenants, by a false Stating of his Masters accounts: *he commended the unjust Steward that he had done wisely.* Luk. 16 8. Where, though the Lord commends his fore-sight, that he acted Providently, yet, had he design'd to speak to it, he would as much have blamed his fraud and dishonesty. And thus our Saviour doth by *David*, when he speaks of his *eating the Shew-bread*: he justifies his *eating of it*, though it were

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appropriated

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appropriated to the Priests, and was Holy, because all that was superseded by his Hunger and necessity. *Matt. 12. 3, 4.* But although he there maintains his *eating of the Holy Bread*, yet are we not thence to conclude he would also have defended that falshood whereby he procured it. *1 Sam. 21. 2.* Thus *St. Paul*, among his other *Worthies*, praises *Gideon*, and *Samson*, and *Jephtha*, *Heb. 11. 32.* But that which he would recommend to imitation among us from their Practice, is only their *faith*, not their *Hostilities* and *Warlike invasions*. And the like judgment we may reasonably pass upon the Commendation given to the *Egyptian Midwives*, who with their Pious Charity in saving the lives of poor Innocents, joyn'd falshood to their own Prince, to whom, when they reply'd any thing at all, they ought not to have given a false answer in their examinations. Therefore, says *Moses*, *God dealt well with the Midwives, and made them Honfes*, thereby not approving their insincerity, but only rewarding their Pious Charity. *Exod. 1. v. 16. to v. 22.* In these, and the like instances, when the Good part in a mixt action is the most eminent, as in the case of the Midwives; or when the ill part happen'd through a pityable fear, and great temptation to it, as in the case both of them, and *David*: God, who is much more prone to approve than to spy faults, and had rather observe what may make for us, than what would make against us, is pleased oft-times to take notice of the virtues of his servants, which are to their Praise, without mentioning the defects intermixt, which would be to their disparagement. But because in these mixt actions God commends what he likes, we must not think that he also approves what his Law forbids and punishes. The ill part of good mens Actions, their faults and defects, are no ground of his commendation,

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dation, and so can give no warranty for our imitation of them.

One example, indeed, there is, which is perfectly without sin, and that is the example of our *Blessed Saviour, who did no sin, neither was guile found in his Mouth.*

1 Pet. 2. 22. But although we are secure, that in his example nothing justly deserv'd blame, yet must we not draw even it as a Rule in all Points for our imitation. For he was a Person of a most peculiar office and station, and many things which he did were in virtue of that, which are not compatible to us that follow him.

He * *fasted forty days and forty nights*, at his entrance upon the office of being a Law-giver to the Church, as † *Moses* had done before him. He whipt the buyers and sellers out of the Temple, and overthrew the Tables of the Money Changers, without any visible authority of a publick Character or warrant from the Magistrate, but only as he was the † *Son of God*, and because the *Spirit of Zele* † *Joh. 2. 16, 17.* was upon him. He * *freely and openly reproved the Scribes and Pharisees*, those great Rulers among the Jews, and call'd King Herod † *Fox*, by virtue of his *Prophetical* † *Luk. 13. 32.* Commission. These, and several other things he acted, not as an ordinary person, by his pattern to lead on other Men: but as being acted by an extraordinary Spirit, and in pursuit of his mediatory office and undertaking, which is a thing wherein we must not pretend to imitate him.

'Tis true, our Lord's example is a Rule to direct us in our duty, and he intended it should be so, calling us to be his followers by treading in the same steps, and to be meek and lowly, as we saw he was. But in taking Measures of our duty from it, we must not conclude any thing a duty barely from his Pattern, but only where his Laws say the same. For not to be minute in all the parti-

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culars, wherein our Blessed Saviour's example may instruct us, the safest and easiest argument from his actions in this case, is when they are instances and illustrations of his own Precepts. It is not his practice, but his command that makes any thing a duty, and when he practises according to it, that exemplifies the commandment in its lively forms and circumstances, and is a more sensible manifestation of the duty injoyn'd by it. The adding of his practice, where he has given a Precept, serves for a clearer illustration of it: but if there be no precept, his practice alone doth not bind, nor make any thing become a duty which before was not one. And accordingly those instances, wherein the Scriptures recommend his example to us, are things injoyn'd by his own Laws. As when we are bid to be *meek and lowly*, as he was, Matt. 11. 29; to inherit the virtue of *Blessing* our Persecutors and Slanderers from his practice, 1 Pet. 3. 9; to *follow his steps* in a *Patient Resign'd* endurance of unjust sufferings, without railing or wrathful returns, 1 Pet. 2. 20, 21, 23. and the like.

And as this is true of the example of Christ, so likewise of the Examples of other Holy Persons recorded in Scripture. For even their unmixt Actions, which were not blameable in them, are sometimes unfit for our imitation, being *perform'd in pursuit of peculiar offices*, or *authorized by such circumstances of things and other special inducements*, as they had at that time, and which do not agree to us in common with them.

1. Several of their Actions, which the Scripture justifies, were by virtue of *immediate divine warranty and commission*, which would have fallen under a just censure, but for that reason. Thus the Israelites † *borrowed of the Egyptians*, and pay'd not again, because God, the supreme Disposer

† Exod. 11.
2, 3.

of all mens Goods, had given them that express Direction. † *Phineas*, though a private Man, did a *Publick* † *Nom. 25.*
act of justice upon a Malefactor, without expecting the 7. 8.
forms of Law and the Magistrates order for it, because
he had a *Particular Divine impulse* (a thing somerimes
vouchsafed under the *Jewish* dispensation) and the *Spirit*
of Zele was upon him. * *Jehu* took Arms against the * 2 *King. 9.*
House of Ahab, and slew his Master *Foram* by a *particular*
command of God, which would have been a most detestable
Treason and Rebellion without it. The *Holy Prophets*
are most publick and plain in their reproofs, both
of *Princes* and *Priests*, calling them * *Companions of* * *II. I. 10. 23.*
Thieves, *Rulers of Sodom*, † *Blind Watchmen*, *Dumb* † *II. 56. 10,*
Dogs, *greedy Dogs*, and the like, because there were 11.
such Profligate Powers then, and though they were
in Authority, this was *no criminal speaking evil of digni-*
ties, because the *Prophets* spoke not of themselves,
but only delivered Gods Message, which he had put in-
to their Mouths. These bold and open reprehensions
of higher Powers were good in them, because the Lord
had bidden them. But this is no justification at all
to the *black-mouth'd Quakers*, and other railing *Rabsbekah's*
of our time, who have neither the like just occasion,
nor, if they had, can reasonably pretend to any such
prophetical office and commission.

2. Other of their Actions were commendable upon
their suitableness to the present circumstances and particular
state of things at that time, which would have deserv'd no
praise, but rather reproof at another season. Such was
David's eating the Shew-bread in the pressing necessity of
his Hunger, and when he could have noother; which
had been unjustifiable and blame-worthy out of that
circumstance, and at any time when common Bread
was to be had. Such also was *St. Pauls* † *circumcising* *Act. 16. 1, 3.*
Timothy,

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Timothy, when he chose him out to gather *Jewish Converts*, because that would help him to gain upon the *Jews*, who at that time having a great devotion to the Law of *Moses*, would not only be slow to receive instruction from, but also to give access and converse freely with an uncircumcised person. But because he did it in this advantageous circumstance, we must not conclude it may be done indifferently in any others, or to comply with their error, who press the necessity of circumcision and the Law of *Moses*: in which alteration of the case, the Apostle himself was so far from doing the same again, that he inflexibly refused to circumcise *Titus* when the necessity of it was urged upon him by the false Brethren and Judaizers. Gal. 2. 3, 4, 5. Such again was the practice of † having all things common at *Jerusalem*, when the necessities of the poor Saints could not otherwise be supplied, and the confiscations coming upon the Church for Christ's sake, would let no Christian there call any thing his own long. And the Apostolical Rules of * holding no acquaintance or commerce with stubborn contemners of Church-orders, and notorious evil liver, which, whilst the Church was encompassed with Heathens, so that its own members would seek shelter from it, and the offenders were fewer in Number, and so unable to protect themselves, was like to reduce them. These practices were good then because prudent in their circumstances, and proper for that season: but would not deserve the like approbation in those, who should go to imitate them unseasonably at another time.

3. Lastly, Some Actions of good Men, particularly under the Old Testament, were justifiable whilst that Dispensation stood, which would be criminal in us now, who are under a Law more perfect. Such was † *Elias's* calling

† Act. 4. 34.
35.

* 2 Thess. 3.
6. 14. & 1 Cor.
5. 11.

† 2 King. 1.
10, 12.

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calling down Fire from Heaven upon his Adversaries, which agreed well enough with that State. But when the Disciples James and John went about to do the like, and pleaded his Example in justification of it, *Jesus rebuked them*, and told them his Dispensation required another manner of Spirit, *Luk. 9. 54, 55.* Such also are the Liberties, of having many Wives, of putting away their Wives for every cause and dislike, of cursing Enemies and praying down Judgments upon their Heads, which no good Christian must presume to do, because he finds it done † often by holy David in the Psalms, † *Psalm. 35. 36, 80.* and by * others of the holy Prophets, since our Saviour *Psalm. 109.* has outstrip'd Moses, and rais'd our Duty higher in these Points. * *John. 18. 21.*

As to this use then of good Mens Examples, viz. taking the information and measures of our Duty from them; their Examples are not sufficient to warrant our Consciences when they are alone, but only when we see the Law and Rule too which they went upon. It is not enough to justify us in any Action, that they did it, unless it may appear that they did well in it, and that it is according to Law, which shews what they ought to do. Their practice is not to give Laws, but is it self to be ruled and judged by them, as ours is. If they act against any Law of God, that Law condemns them, and so will never justify us for following them in an unlawful thing. But if they acted according to it, we may safely follow them: but that is not upon the authority of their Pattern, but of God's Law, which justifies both us and them. They are only his Laws, not other Mens Practice, which at last must judge us. God shall judge the World according to my Gospel, says St. Paul, *Rom. 2. 16.* and my Word shall judge Men at the last day, says our Saviour, *John. 12. 48.*

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And if Laws must govern our Sentence, bare Examples without Laws can never be sufficient to guide and authorize our practice. So that in learning our Duty from good Examples, we must seek to understand a Command more fully and usefully by seeing it exemplified, but not think bare Examples make Virtues, and authorize Actions where there are no Commands at all. And this I have insisted the longer on, because in judging of their Duty, Men are generally prone to build too much upon the Examples of such, as have been eminent for the Practice of it. They find it easier to follow what they see others do, than to enquire what they ought to do: and so by an indiscriminate imitation, sometimes turn those Pious Examples, which were intended for the Souls most wholesome Food, into its Poison.

2. The *second* use we are to make of Pious Examples, is *for a Motive, to hearten and excite us to an imitation of their Virtues.*

This is the most proper use of Examples, when Laws have made Duties, and establish'd the goodness of Actions, to be an argument and incitement to the Practice of them. This end they serve, by working upon that natural Emulation which is in Men, who care not to be out-done in an advantageous or praise-worthy thing, and seeing others reap Honour or Happiness from any Performances, are thereby much incited to attempt the same. Now the Example of Pious Persons spurs us on to an imitation of their Virtues, both as it shews the Performance of our Duty to be *very desirable*, and *fairly possible*.

1. As it shews it *very desirable*, and inflames us with a noble eagerness, and earnest longing to do as they

they have done. That which principally doth this in Examples, is the *honourable end*, and *happy event* of them: for the Glory and Greatness of the Rewards shews the desirableness of any Service, and is fittest to work upon our Emulation. And this the Scripture particularly directs us to look to in the Examples of Holy Men. *Te have heard of the Patience of Job, and have seen the end of the Lord*, how bountifully he rewarded him for it, says St. James to the Jewish Converts, when he exhorted them to bear Affliction patiently as he did, *Jam. 5. 10, 11. In running our hard Race with Patience*, says St. Paul, *let us look unto Jesus*, who endured much worse, and is now set down for it *at the right hand of God*, *Heb. 12. 1, 2. Be ye followers of them*, saith the Apostle in the same Text, *who through Faith and Patience inherit the Promises. And remember them, who have spoken to you the Word of God, whose Faith follow, considering the end of their Conversation*, and what Eternal Bliss they got by it, *Heb. 13. 7.* Thus doth the Scripture propose the end of their Services, their purchased Glories and Rewards, as the most Powerful Argument to enkindle noble Desires in others, and gain Followers. So that if we would give our selves the Benefit of Deceased Saints Examples, we must consider the Blissful End of them, and often reflect, how their Piety has placed them in a state of most pure, perfect, and endless Happineness, where they are at absolute Rest from all their Labours, and eternally exempt from all Sorrows, Fears, and Cares; where they enjoy all their Hearts can desire, and live always in the Presence, and about the Throne of God, whence they daily receive Communications ineffable, and Glories incomparable, and such ravishing Delights, and inward

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Satisfactions,

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Satisfactions, as no Fancy can reach till we come to feel them, all which they are to enjoy for evermore. This is the incomparable Reward of all the good they did, and a due and serious Consideration of it will inflame in us an Emulous Desire, and mightily engage us to do the same.

2. Their Example encourages us to imitate their Virtues, as it shews such imitation *fairly possible*. They were Men of like Passions, Over-sights, and Infirmities; and subject to like Trials and Temptations with our selves. And since notwithstanding all these Difficulties and Discouragements, they were successful in their virtuous Attempts, we may justly take Heart, and hope to be so too. For our Discouragements are no greater than theirs were, and our Assistances from the Spirit and good Providence of God will be no less. He will be the same in all Times, to all that labour in expectation of his Aid, and Faith of his Gracious Promises. So that if we will imitate their Labours, we may promise our selves to experiment their Success, and to prosper and be victorious as they have been before us. And this use also the Scripture makes of good Examples. St. Paul endeavours to support the Faith and Patience of the *Corinthians*, by telling them *there hath no Temptation taken them, but such as is common to Man*, 1 Cor. 10. 13. and St. Peter bids the persecuted Christians *be stedfast in the Faith, knowing that the same Afflictions are accomplished in their Brethren, which are in the World*, 1 Pet. 5. 9: and St. Paul exhorting the *Hebrews* to *Patience in their Race*, sets before them the *Cloud of Witnesses*, who were Glorious in their Successes, though

though of like Passions and Trials with themselves, *Heb. 12. 1.* Thus to strengthen his Faith in God's mercy, the Psalmist says *he will remember his wonders of o'd, and talk of his doings* for others, which would encourage him to hope for the same himself, *Psal. 77, 11, 12.* And St. Paul tells the *Corinthians*, that *whether he be afflicted, or comforted, it is for their Consolation and Salvation; and is effectual in their enduring of the same Sufferings which he suffers;* they having thereby, not only God's Promise, but also his Experience to assure them of the same support in their Afflictions, which he found in his, *2 Cor. 1. 6.* Thus was one great Benefit they design'd Men in proposing good Examples to them, the overcoming their Diffidence, either of God, or of themselves, and possessing them with good Hopes of Success in their Attempts after any Virtues. And therefore if we would give our selves a just Advantage from the Examples of Deceased Saints, we must duly consider their Discouragements and Assistances, and that as they were of like Passions and Temptations with us, so shall we find like Grace and Success with them, if we † faint not in a holy † *Heb. 12. 3.* Undertaking.

Having thus shown what use we are to make of Pious Mens Examples, and how fit they are, either to be Guides and Directions to our Consciences, or a Spur and incitement to our Practice: I proceed now

2. To propose one to your imitation.

It has pleas'd the All-wise God to take from us an excellent Person, who whilst he lived was a

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bright Example, and a publick Good, whose Life could credit an Holy Religion, and whose Rank and Quality in the World afford Interest and Support to it. He was a clear Instance of many noble Virtues, and both a discreet and zealous Stickler in promoting them. As for his *Funeral*, he desired it might be Private, without Splendor and Ceremony, wherewith his Friends would otherwise have begun to pay Honour to his Memory. And this he did out of a Generous Contempt of worldly Show and Pomp, and a fixt inclination of expressing his Liberality, which indeed was Great, in Pious and Charitable Works, which are things of solid use: Chusing such Methods of Expence, as were like to bring most Glory to God, and Good to Men, not such as were only empty and unprofitable signs of Honour to himself. This way of Carrying him to his Grave, occasioned no Publick Meeting at his Funeral, which superseded such Accounts, as might otherwise have been expected of him at that time. But I think an Example, from which so much is to be learnt, ought not to pass without some Remarques upon it. And although I do not intend a just and full Description of him, yet that you of this Place, who have been Eye-Witnesses of his Conversation, may not lose the Benefit of such a Pattern, I shall draw him out in some rude Lines for your imitation. And if we can be so wise and careful as to imitate him, that will make a Recompence for our Loss, and in part supply the want we must all expect to find of him.

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He was a Person of good understanding, without haughty opinions and conceit of his own knowledge, which is the greatest hindrance to any mans gaining more, and growing wiser. He was of a quick, and clear apprehension; of a temper very sedate and calm, free to hear, and patient to consider of such reasons, as were offer'd to him; of sagacity to direct his thoughts to the right mark, where the strels lay in any point; and of a well poys'd judgment, in discerning which was the right side. He did not affect to hear himself talk, and ingross the discourse, but was industriously careful to appear, as one that desired rather to learn than to teach, and to be free to hear other mens sense, as well as to give his own. But what he took occasion to speak, was pertinent and proper, with such insight into things, and judicious consideration of them, as made it well worth the Hearing. He had a very good talent of Reason, and was careful so to imploy it, as might enable him to give the best and most unblameable account of it, that is, in understanding himself and his own duty, in bringing Honour to God, and doing Good to Men, and fitting himself to be serviceable to his friends, and to his Country.

As for *Religion*, that was the height of all his aims, and the most open of all his Professions, wherein he endeavor'd most to be a Good Proficient himself, and which he most sought to Propagate among others. Of which, for your godly imitation, I shall give these following accounts

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He was a person of *true tenderness of conscience*, very impressive, and soon touch'd with any thing, that had true goodness in it. But although he was thus justly tender, yet he was not of a scrupulous temper, *i. e.* apt to run away from trifles, and startle at such things, as have in them no illness, or hurt at all. And to prevent being mis-led into doubts and Perplexities, by any unnecessary Rigors or unwary expressions, which sometimes occur in Good Books, he was studiously careful to get distinct notions, and to discern what things recommended in them were matters of necessary duty, and what only of Prudent advice and Godly direction: which thing if it had been more remarked by some that have written good Books, as well as by those that read them, several laudable directions, that have occasion'd much trouble to some Pious minds, would have proved only Profitable Helps to mens Practice, without engendering doubts and scruples, or any ways insnaring of their Consciences.

Next to this true tenderness, and intire sense of Duty, which I think is the first, and must always be the leading excellence in any Good Man, since our Practice of any duties must follow upon our opinions of them: I shall recommend to you his *intire care and regard to observe all*. This indeed, was the Sum of all his Prayers, of his studies, and endeavours, to be an upright and intire Man; *i. e.* to have an eye to all the commandments, and observe God in every thing he had required of him. To keep up a constant sense of his weaknesses and miscarriages, he took daily accounts of his daily practice, besides what he did

did with more care and exactness at set times. And his examinations of himself stood not only in the most notorious and weighty duties, but also in such others, as though Christ has equally injoynd, yet in the Practice, and too often in the opinion of the World, are least observed. He judg'd himself for his *uncharitable* Surmises, and *hard censures*, for his *unwary propagating and reproachful falsehoods* he had heard of his Brethren, nay for his *unnecessary utterance of any real miscarriages* he knew by them, for his *omissions to discourage an ill thing, or to embrace and promote a Good one* when it lay before him. These, and such other less observ'd errors of the Tongue, and sins of conversation, and other less noted breaches of duty, for which, though Christ at last will judge us all, yet so many otherwise serious neglect to judge and reform themselves, were the matter of his accounts and confessions.

And when he had confess'd them, his care, like a Good Christian, was to *amend them*, and to be more watchful to prevent the like again. The plain truth is, he carefully studyed this Art, as one that greatly desired, and wisely intended to be expert in it. And among all the Methods he took for this end, the principal were these.

The chief cause why Men, who in the General aim and bent of their minds are set upon their duty, are yet for all that liable to transgress it, is because it is slipt out of their thoughts, and they want a present sense of it when they should be govern'd by it. To prevent this, his first care was what in him lay

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lay to *familiarize all particular duties to his mind.* In order to this, *one* way he chose, was out of Books to extract a scheme, containing all particulars in a short compass, which might easily be inured to His thoughts: *another* was, to have all the sins he needed to confess, and the graces he was to beg of God, set down as particularly, as might be, in his daily devotions. His great desire and care was to make his Prayers serve for lessons and instructions, that his confessions of Sin might shew him what he was to shun, and his Prayers for Grace be monitors to his practice, and his daily Petitions to Almighty God, become Rules to himself. And intending thus to live according to his Prayers, he desired in them to be very particular in the Points of Practice, that in his daily devotion, he might not only have the Benefit of a supplication, but withall the daily use and admonition of a Sermon.

Having taken this care to maintain in himself a present lively sense of all duties, his next care was to *study, what were the most expedite, easy, and useful Rules of practising them.* And after he had wisely chosen, and proposed these Rules to himself, he was careful to observe them, and took account of himself how he swerv'd from them: remembring in the mean time, that many of these rules were not necessary duties, but only prudent means, and such as he had set himself, but God had not prescribed him. These Rules, with the sins, which by Nature or custom, or the course of temptation, he was most exposed to, and which they were design'd to cure, he set down in writing. And that both his dangers, and his remedies,

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dies, might be kept fresh and familiar upon his mind, his Method was *to have two fixt days in every week, to peruse and consider of them*, that so, if he did forget himself, it should be but for a short time, and that within a very few days, he might return to his former Guard again.

In Sum, the course of his repentance was plainly a most studied and contrived thing. He forethought ways, *how to carry on good motions*; *how to prevent surprizes*; or, when at any time he fell, *how to recover himself by an immediate repentance*; *how to prepare for the temptations of any day, or business*; *how to maintain a constant liveliness of Heavenly Affections*, by sending up *Divine Breathings* and *Ejaculations*, not only *every day*, but almost *every hour* more or less. So that repentance was the Art he studied, and was as truly his daily business, as some mens Trades and occupations, others vices, and the vanities and Diversions of a third sort are theirs.

This was his care of good living in the general, but I shall expose it still nearer to your view and Godly imitation in some particulars.

To begin with the *Piety* and *Devotion* of his Spirit, he had a *Profound Honour and Reverence for Almighty God*, and *Love for Religion*, which without the extremes, either of fear, or Affectation, he would openly profess and own in a licentious and prophane Age, that thought such pretences to Religion to bewray want of Spirit or Breeding.

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ing. He did not only take care of the Practice, but espouse the party of true godliness: he would bravely and wisely plead for it, and labour to gain Profelytes to it. He had a compassionate sense of the difficulties and temptations that attend Men of Quality, through the Worlds adopting many wicked Practices into Rules of Good breeding, and fixing such things into Laws of Honour, as are not only a most open Breach of the plainest and most important Precepts of Religion, but the grossest absurdities to any sober reason and common discretion. And having wisely consider'd and prepared his own mind against them, where he could, he was glad to convince and strengthen others, and where he could not, he pitied and griev'd for them; lamenting to see some, in other respects very wise and sober Men, too deeply tainted with the commonness of the infection. To ingage his friends to a serious and powerful sense of Religion, he would follow them with Good Counsels, which he would manage discreetly, and time seasonably, laying wait for them in their most impressive Moods, especially after any great dangers, or in the time of sickness, and wherein he would reason clearly, endeavoring to convince and persuade them, both from the cogent Reason of things, and from the more affecting argument of his own experience. Whilst he lived, he would urge them by advice and importunities, and at his death, by the most affectionate Messages and dying Intreaties. In Pursuit of this end he would stoop to any thing, and sometimes make himself a companion of mean Persons, not only sending Books or Instructors to them,

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them, but making repeated Personal Addresses, and becoming a Preacher to them himself. And as for his Servants and Dependants, with the care of whom he knew God had particularly intrusted him, he was more especially careful to have them told their Duty, and observant how they practis'd it, teaching them to honour the Name of God, to attend duly upon his worship in the Church, and particularly upon that highest instance of it, the Holy Sacrament, to be constant at Prayers in his own family, and frequently taking Notice of such as neglected them, declaring that his business should not be admitted as their hindrance and excuse. Thus was he resolv'd, so far as either his Perswasions, Example, or Authority would prevail with them, that they who serv'd him, should fear and serve his Lord and Master too.

And then as for his *Prayers and Devotions*, which are the very vital Breath of a Religious Spirit, as in his *Closet*, so in *Publick*, he gave an example most worthy to be imitated, shewing both much Zeal, and discretion in them.

He was, as you all know, a *Careful and constant Attender upon Gods Publick worship*, and so desirous to bring others to do the same, that when for the convenience of the family, he has on any festivals first had the service of God at home, to induce others by his example, he has several times gone presently after to Church to have it there again.

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And in this he was not content to attend by halves, but was careful to come to the beginning of the service : sincerely desiring rather to come before the time, and with Patience wait the Beginning of the Prayers, than lose any part of them. For he thought it argued a great coldness, and want of Zeal for God, as indeed it doth, to use delays in paying him attendance, and though they be as forward as any in expecting of a Blessing from him, yet to be among the hindmost when any Honor and service is to be paid to him : wherein I hope those among you, who are too remiss in this Point, will learn to follow him. And as for the Holy Sacrament, though he was laborious in recollection, and much in devotion against that time, yet were the returns of it, whereat he was always a devout attendant, so far from being a Burden to him, that he several times desired they might be more often.

Thus careful and constant an Attender was he upon the Publick Worship and Service of God. And whilst he was at Church, we all know the *Gravity*, the *Reverence* and *Devoutness* of his carriage.

His *Behaviour* there was *grave and composed*, and a Habit of seriousness visibly dwelt upon his Spirit ; which testified a mind duly sensible, that there he was in the more especial presence of Almighty God, and negotiating Affairs of greatest moment, which require the utmost intencion of mind, and are not to be undertaken by a Light and trifling, a remiss and stupid, a desultory and careless Spirit.

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It was also very *Reverent*, and in *Decent* *show* of Profound Humility and Submission of Spirit, to his awful apprehensions of God, adding *humble* and *respectful Postures*, and praying always upon his Knees. For which he had so Conscientious a Regard himself, that as he has told me, he was really scandalized to see the careless, neglectful, and misbecoming Gestures some others would use at Church in their Prayers: being uneasie in himself to see men, even when they profess'd to honour and pray to God, to do it in such careless Postures as shew'd not Honour but Neglect, and wherein, though they presume to pray to God, yet they dare not come to Petition any Powerful, or Great man.

And as for the *Devotion of his Heart*, when he appeared among you in any Publick Worship, how easily might you observe a Spirit Greatly and Piously affected? How humble, and hearty was he in his Confessions, how fervent in Holy Desires, how affectionate in Praises and Thanksgivings? In a word, he discover'd a profound sense of God's Majesty and adorable Excellencies, a full Conviction of his own Meanness and Sinfulness, and an high Esteem and ardent Desires of the Favour of God, and of the Mercies of another World. All which Devout Tempers and Apprehensions were livelily drawn out in his outward Meen, and yet without appearance of Vanity and Ostentation.

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This was the Religious Behaviour of this Pious and excellent Person towards Almighty God. And as for his *Carriage among Men*, it was such as became a Heart so piously and devoutly affected.

He was a Person remarkably *Temperate*. His Quality and Fortune would have supply'd him with any thing, to gratifie and caress any Sense and Appetite: But in the midst of all these, he chose rather to deny himself, and triumph over them. The Power of abstaining from what Meat, and Sensual Delight he pleased, was a Point of Virtue he particularly affected: and this made him so far from indulging the Body, that he burden'd it with more Severity than his Friends thought it could well bear. And as for his *Sobriety* in a Temperate use of Drink, to say he would not exceed himself, is but a small part of his Praise, who, so far as he could help it, would by no means suffer it in others. He would lay no Snares to draw in others to excess, nor suffer it to be done by those, that depended on him. Nay, if any Persons were inclinable to over-load themselves, his Conscience would not allow him to seek the Reputation of being Hospitable, by ministering to their Excess. For he thought, and he thought truly, that to minister to any Vice, is to partake in other Mens Sins. And that a Man may as innocently furnish out Opportunities and Supplies, to those who are seeking to gratifie their unclean Lusts, or greedy Rapine, as set out excessive Stores of Wine to those, who are playing Prizes in Excess, and contest like Profest Champions in Debauchery.

bauchery. He ministers to other Mens Sins in both these Cases, only in the two former he helps them to sin against their Brethren, but in this last against their own selves.

He was very *sincere*, and *plain-hearted* in his *Speeches and Professions*, making this his Rule, *never to promise any thing, but what he intended exactly to keep, and to mark down what he had promised, lest he should forget it.* Nay, even in *Civilities and Ceremonious Addresses*, wherein the World are most subject to transgress, the Measure whereby he govern'd himself was, *that he might safely speak less, but never profess more than he meant, nor tell a Lye even in Complement.*

In his *Dealings* he would be *just*, not daring, I will not say to Cozen by *Down-right Fraud and Falseness*, but even to prey on others by *over-reach of Wit and Skill*, in *Play, or Business*: or if at any time he forgot himself in this Point, he durst not rest, without finding out some way to make *Restitution* of it. Nay, in his *Pastimes*, he was Conscientiously careful, not only of the *Honesty and Fairness*, of his getting, but also of the *Ability* of others losing to him. And some Men of mean Estates, being forward to mix themselves with Persons of Quality in their *Diversions*, when, by their forwardness to Wage with him, he has fairly won what he thought their Family at Home would find a want of, he has taken Care secretly to convey it back to the Wife and Children, without the Profuse Husband's knowing any thing
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of it. This charitable Care and Christian Tenderness, was very agreeable with that Rule he had set himself in his Diversions, which was to be no gainer by any Games, but what he lost should go as the Price of his own Pleasure, but what he won should accrue to the Poor, and the Needy should be his Receivers.

As his Justice was Exemplary and Great, so his Charity was Noble and Eminent. He would do generous and noble Things, and these he loved, so far as he could, to steal in upon the World, and carry so private, that unless the Deed proclaim'd it self, there should be no expectation rais'd, nor noise made of it; hoping thereby to secure a greater Purity of Intention in the Good he did, and intitle it the more to his Reward, who sees what is done in secret. In distributing his Alms, his Rule was first to distinguish between Objects, that he might give wisely, to supply real Wants, not to support Idleness, and then to give freely and liberally, with all secrecy. In pursuance of his compassionate Sense of poor Peoples Necessities, he would sometimes take occasion privately to visit them, and give them Relief. And being more especially sensible of the great Miseries they suffer in Sickness, which by a little Physick seasonably administred would oftentimes soon be ended, and thereby they be both eas'd of their uncomfortable Distempers, and enabled more speedily to return to their Employments to maintain themselves and their Families: He agreed with a Physician for a yearly Pension

Pension to take care of all the Sick Poor of his own Parish, and ply them with Remedies proper for their Distempers, requiring him to say nothing of this his Exemplary, and wisely chosen because most wanted Charity, being careful only to secure to himself the Virtue of the Act, and then let who would have the Praise and Honour of it. Out of his sincere Zeal for the Honour of God, and the Beauty of his House and Worship, he has adorn'd the Quire of this Church, and nobly augmented our Furniture of Communion-Plate. Upon the Death of his excellent Lady, besides his Liberality to every adjacent Parish for a present Distribution, he allotted a considerable Sum to the use of the Poor for a perpetual Settlement. And now at his own Death, he has given a much greater for the use of the Poor of this Parish, and restored two Impropriations, one whereof is very considerable, to the Church; viz. the Improprate Tythes of this Parish of *Coles-Hill*, and of the Parish of *Upper-Whitacre*, to those two respective Churches. The Bestowing of the two *Impropriations*, was a thing he had fully design'd in the time of his Health. For as for *Upper-Whitacre*, he had purchased it with a Design of annexing it, the Summer before he died. And as for *Coles-Hill*, by a solemn Paper left Sign'd with his own Hand, to provide against all Casualties, lest he should die before he had accomplished what he intended, he took care to tell his surviving Relations, how upon mature Study and Deliberation, he was also fully and Religiously resolved to restore it, *which*, as he

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words it, *belonging to the Church by several Titles, ought not to be withheld.* These are noble instances of an extraordinary Piety towards God, and Generous affection to the Church of *England*, for whose encouragement he design'd them, for which God, I doubt not, has rewarded him, and all future Ages shall celebrate his memory and call him Blessed, whilst this Church and State shall stand.

This was the Charity of his Purse. And as for all the other instances of Charity in conversation, as *long-suffering, civility in carriage, mercifulness, candor in passing interpretations, Patience upon Indignities, and the like, without which, as St. Paul* † 1 Cor. 13. 3. *† says, giving all our Goods to feed the Poor will signify nothing: he had an equal Regard, and conscientious care of them too. His Religion did not sowre into moroseness, nor his severities to himself render him peevish and uneasie towards others. To set him out to your imitation in all the virtues of Conversation, I shall not describe his carriage in all the Particulars, which would take up too much time, but rather chuse to set down the Rules whereby he govern'd himself, which will be, as the more compendious, so I hope as profitable a way for those, who are disposed to follow him. Those Rules, as they appear in his own Papers, were such as these; viz. to cross himself in any eager desire, and in things most to his own Humour; to prefer others ease before his own; not to neglect, or over-look the meanest Person; to stoop to the meanest offices to do others kindnesses; not to be high in his expectations from others (one of the best*

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best Securities against being exception) to own the least kindness he had receiv'd, and be really inclined to return it; to forget all injuries done to him, and stifle all thoughts of resenting them; not to speak at a venture, without thinking; whensoever he propos'd any Reasons, to do it with a modest deference; not to mention any thing to his own Praise; nor to discommend others; nor to strive to out-do, or vie in the least matters. These, and such like, were the Maxims, he propos'd to live by in conversing with others, and whereby he judg'd himself in his retirements and self examinations. And the Effect of them was answerable, in a truly humble, courteous, and obliging carriage. He was careful not to pass unjust censures, nor shew any unchristian violence which might cause just offence, even to his enemies, and to those he most oppos'd in interests and opinions: making it his frequent Prayer, to help it the better into his daily Practice, that with just Zeal against their Errors, he might still preserve all due Charity for their Persons, and never use any sinful means and unlawful expedients, in opposing the worst things, or pursuing the most Pious, Publick, and generous ends in the World.

As he was thus careful to practise this excellent virtue of charity himself, so was he very Studious to maintain it among others. He sought to deserve the title of a Peace-maker, and when he heard of differences ready to flame out, would interpose himself a protector of the oppressed Parties, and hear complaints and pleadings, and compose and adjust differences, and if the Authority of Reason and Re-

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ligion would not do, make use of the Power he had over his *Tenants* and *Dependants*, not allowing them to commence Suits for Redress, till they had first complained to him, and seen what Redress he could make them.

In sum, he was a well-studied, and improved Christian, able to plead for Virtue and Goodness, with such Reason and Argument, as might become a *Preacher*, and careful to practise it with such exactness, as might adorn a *Cloyster*. He was a Person of very sincere and warm Devotion, a most Religious Honourer of God, and of the Clergy for God's and their Function's sake, an affectionate admirer of true Virtue and Worth wheresoever he found it, a sincere and zealous Son of the *Church of England*, in whose Communion he lived and died, desiring above all things in his last Extremities, to receive the Holy Sacrament and Priestly Absolution according to its order and appointment, and a faithful and serviceable Subject to the King. He was strict in his Trusts, faithful and active in his Friendships, a dutiful Son, a discreet and loving Husband, a good and careful Master to his Servants, and in the inclination of his Mind, and according to the opportunities of his Life, an universal Friend and Benefactor unto all.

This is such an Account, as I thought fit to give you of this Place, of this truly Pious and Exemplary Soul. And I have chose to give it, not so much from general Characters of his Person, as particular Relations of his Practice, both because this is
most

most Honourable to him, there being no way so advantageous of drawing out excellent Persons, as by shewing the Draught they have made of themselves, their own Praise-worthy Deeds making them more truly illustrious, than all the Paint and Varnish of abstracted Eloquence: and especially because this is of more use, and a better help to imitation. For however some Persons may hear general Characters with more approbation and applause, as thinking they shew more of Fancy and Wit than plain Narratives of Fact: yet the exposing of their particular Performances, of the Rules they observ'd in governing themselves, and of their wise and worthy Actions, is that which is like to gain most Followers, and turns most to Profit in all great Examples. This goes before Men in the way, and marks out the very steps they have troden, and so plainly shews and assures the Path to all that have a Mind to follow after them. God grant us all the Grace to imitate these, and other his Virtues after his Death, which we had so just Reason to admire, and bless God for in his Life; and then we need not fear at last to inherit those great Rewards and glorious Promises, which we have reasonable Grounds to believe he is now an happy Sharer of.

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TO THE
RIGHT HONOURABLE,
Simon Lord Digby,
BARON DIGBY
OF GEASHILL.

My Lord,

I*N compliance with Your Lordships Desire, I here present You with this faint Portraiture of your Dear, and Excellent Lady. Those rare Virtues, that endow'd her Noble Soul, had mightily endear'd her Person, and will always embalm her Memory, among*

The Epistle

those that knew her. But as they reached her a Blessing to this, so they prepared her for the Concourse of Angels, and Blessed Spirits in a better Place: And to compleat all his other Mercies, God has Crown'd all his Graces in her, which were ripe for Glory, by taking her to be Happy with himself. Had he lent us the Blessing for a longer Time, her Life would have been most truly instructing, and had the daily use and benefit of a Sermon. But since it has pleased him to take away the Original, 'tis pity the World should want the Copy too, and lose the Benefit of her Example. Your Lordship has already reaped much Profit, and is still in hope to receive more, by reflecting on it Your self: And You trust it may bring a like Advantage, and serve to kindle and cherish like Inclinations, in the Hearts of many others also. I am sure it is very fit for General use, and will do good to all that hear of it, if they are not wanting to themselves. For she was a very lively Draught of many excellent Virtues; and they must either be perfectly Good, (as none are in this World) or extremely bad Souls, who cannot improve by being set in the Light of such Patterns.

One main Hindrance of this good Effect, my Lord is the suspicion of Flattery and Insincerity in these Discourses, as if in them Men were not careful of strict Truth, and sought not so much what may be truly said,

as

Dedicatory.

as what may set off their Subject. I cannot promise this Relation any Security from such Censures, since the truest, and most faithful Accounts in this kind, cannot always avoid them. But I have this Testimony in my self, That in the Description I have given of this excellent Person, I have spoken nothing to deserve them. I have represented her as most exemplary, and imitable, in Modesty, and Sincerity; and I am sure I have had a great Concern upon me, not to lose either in Discoursing of her. I know there is not only Sincerity, but Care too required in every one, who will take upon him to be a Reporter: And this I have held my Eye upon, in all the Parts of her Character. I freely confess to Your Lordship, my Aim has been to speak too little, for fear of saying too much; and that I have designedly used wariness in several Expressions, lest venturing to the utmost Bounds of Truth, I might happen to step beyond them. And whatever Judgment they may pass, who knew little of her, I have this to satisfy my self, and the World too, that they who knew her best, and especially Your Lordship, will say this is not only a True, but a Modest Character.

I heartily wish, my Lord, this Draught of Your Dear Lady, were fitter than it is, to serve Your Lordships Ends, of rendring her Example useful to the World, and doing Honour to her Memory. I hope, thro'
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The Epistle Dedicatory.

*the Grace of God, and Your Piety and discreet Care,
that the Representation of her Virtues will not renew
Your Grief, which shews her to be set above it. For it
would trouble me to think I have sent a Companion
into Your Retirements, to minister to Sadness and dejected
Thoughts, and render this Service, which is perform'd
with willingness, uneasie in the Remembrance of it, to,*

My Good Lord,

Your Lordships most Affectionate,

Humble Servant,

*From your Lordships
house near Coles-
hill, Oct. 23.
1684.*

John Kettlewell.

I

A

FUNERAL SERMON

For the Right Honourable,

The Lady FRANCES DIGBY,

Preached Oct. 5. 1684. at Coles-Hill in Warwickshire,

On Prov. XIV. 32.

— *But the Righteous bath Hope in his Death.*

THese words describe the different State of Good and bad men, and shew how happy the one, and how wretched the other are, when some great Affliction, especially when Death seizes them. In the Time of Health and Prosperity, the Wicked often seem the happiest Persons; they enjoy so much of the Bounty of Providence, as if God were pleased with them; which puffs them up with a conceit of their own Happiness, and makes others envy them. But when any great Distress, especially when Death comes, that always makes

makes the Discrimination. Transgressors then are in a most deplorable State, and most destitute of Comforts when they most need them. But the Righteous have a good Support, and begin those Joys, which will never end, or be diminished. The faster they are flying from the World, the nearer they approach to Almighty God: When their Condition seems at the worst, 'tis really almost at the best; for then they are upheld by a chearful Hope, and are presently to be instated in the joyful Possession of an everlasting Kingdom. *The Wicked is driven away in his Wickedness: i. e.* When great Distress, especially when Death comes, he can promise nothing to himself, but is driven from all his Hopes by the Conscience of his own Wickedness, which bids him still expect more, and greater Miseries: *But the Righteous* knows he shall be a Gainer by it, and *has hope in his Death.*

This difference is not always true in Point of *Fact*, as if good Men alwaies left the World with a quiet Mind and comfortable Hope, and ill men in Horror and Astonishment. Thus indeed it often is. For the Righteous ordinarily die in Peace, and that is enough to verifie the Text, which is a *Proverbial* Speech: For *Proverbs* do not express a Rule that never alters, but that doth not alter ordinarily, in the usual Observation and Course of things. And the Wicked of-

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tentimes are full of Fears, especially when they have been guilty of *Gross* and *Crying* Sins, which are more apt to strike Terror upon the Conscience. But tho' in the Case of good men this do *generally* fall out, and in the Case of bad men very *frequently*, yet in neither of them is it *constant*. For some Righteous Souls are misled in judging of themselves by *Scrupulous* Principles; or are full of melancholly, which is a timorous Passion, and betrays them to unreasonable Fears: And they, it may be, dye with troubled, and terrified Consciences. And many of the *Wicked* are possessed with a presumptuous belief of Gods Goodness; or are full of Pride and Self-Flattery, and, by mincing and hiding their own Faults, and unreasonably magnifying every little Performance and Attainment, think too well of themselves: And they dye swoln big with hopes, and vain Confidences. So that in *Fact*, tho' it be ordinarily, yet sometimes it is not true, that good men have Hope in their Death, and ill men want it.

But tho' it be not always true in Point of *Fact*, yet it always is in the *Ground* and *Reason* of it. A wicked Liver has always Cause to be dismay'd, tho' he will not believe it till he feels it. And a Righteous man has always Cause of hope in Death, if he has but the understanding to discern it. And whether he see it or no, he shall be sure to find the Benefit, and

be a Gainer by it. And in this Sense the Words admit of no exception, that when the Wicked wants, *the Righteous has hope in his Death, i. e. he has most just Reason so to do.*

In discoursing upon these Words, I shall shew,

1. *Who the Righteous man is, to whom this Priviledge belongs.*
2. *What are his hopes, that make Death a desirable thing to him, which to others is the King of Terrors.*
3. *Apply this, to allay our Grief and Sorrow on the Death of Friends.*

1. I shall shew *who the Righteous man is, to whom this Priviledge belongs.* And that is every man, who has *lead a good Life, and has not allow'd himself in any known Sins, but had a regard to all Gods Commandments.*

He is one that *has led a Godly Life.* This is the true Test to descry who are Righteous, which we are to judge of, not from some Religious heats, or transient Convictions, or good wishes; but from the Tenor of a Pious Practice. *He that doth good, saith St. John, is of God, 3 Joh. 11.* and again, *let no man deceive you in this Point; for he that doth Righteousness is Righteous, even as he is Righteous. 1 Jo. 3. 7.* And it is the only sure Ground of Hope for dying Persons. He must have lived Holily, who would dye happily, for it is nothing else but an holy Life that can make happy.

happy. That is the only sure Preparation for Death, since it is the main thing to be inquired of after Death; for then men shall all be judged according to their Works. Rev. 20. 13.

In one Case, 'tis true, good Purposes will make happy, tho' a man has never practised them. And that is in the Case of such dying Penitents, as God sees have both Sincerity and Strength enough of Godly purpose, and by means thereof would certainly Practise well if they had but Time. But as for these, they are so very few, that they seem not to be of any great account in the Description of the Righteous. Conversion, in the ordinary course, goes on by steps; Gods Grace is infused, and our wicked Lusts are mortified by degrees; and without an unwonted, and extraordinary Grace, (which no man must expect, and least of all they who have slighted all Gods Gracious offers to the very last,) it is not to be begun and finished in the last Moments. The Righteous ordinarily, are only such, as have done Righteousness in their Lives; and among all the numerous Attempters, 'tis hard to find those, who can succeed and become Righteous, by forming good Resolutions upon their Death-beds. And as for those who do then become such, it is more than they can know themselves. For no man that is only beginning to resolve well, can know the strength and

efficacy of his own Resolutions, till he comes to try and Practise them: And till he knows that, tho' he may have the *Safety*, yet he can not have the *Comfort* and the *hopes* of a Righteous man. Bare purposes, rarely give *Safety*, but never *Comfort* to a dying Person; so that the *Hopes* of the Righteous must not rest on them alone, but have something else, viz. a *well led Life*, to bottom on.

And this Life must have been *uniform in all Duties*, when a man *has not allow'd himself in any known Sins*, but has had a *Regard to all Gods Commandments*.

Some parcel out the Law of God, and think to be Righteous for performing some particular things. This some of the *Jewish Doctors* made very easie, declaring that a man might be Righteous by observing *any one Commandment* which he pleased. For these are some of their Rules. * *Qui dat operam Præcepto, liber est a Præcepto. He that exercises himself in any one Precept, for that time is freed from minding any other.* And again, *whosoever shall perform any one of the 613. Precepts of the Law* (for so many they are according to their reckoning) *without any worldly respect, for Love of the Precept, shall inherit thereby Everlasting Life.* But when they would be more secure, and act more commendably, they would not content themselves with any of the Precepts indifferently,

* See Mr. Smiths learned discourse of a legal Righteousness among his Sermons. Discourse. 6. 3. p. 290. &c.

rently, but make a choice, according to the estimation which they thought God himself had of them. For they fancied, that he did not rate all his Laws equally, but esteem'd some more than others: As the *Lawyer* plainly shew'd, when he desired to be satisfied *which was the great Commandment of the Law, Mat. 22. 36.* and the *young man*, when he ask'd *what good thing he should do to have Eternal Life,* i. e. of all the good things whereto Life is promised, whether was the Sabbath, or Sacrifices, or which other Precept best; what was that good thing, which would most secure it, *Mat. 19. 16.* And fancying there were some such darling Precepts, they thought he was most sure to be acceptably Righteous, who had the good luck to hit upon that Command, which God most accounted of. And the like Opinions, tho', God be thanked, not authorized by the common sayings of our Doctors, are most unhappily got into the Hopes, and Practice of too many among our selves; nay, alas! of the generality of Christians. For they too often think to pass for Righteous men, only on the score of some *particular* Observances, as being constant in Prayers, or Liberal in Alms, or zealous in Gods Cause, especially if that be in some notable instance, and perform'd with great hazards; without having an Eye all this while to their whole Duty, and whilst at the same time they allow themselves in some known Sins.

Sins. But whilst after this rate they mangle the Law of God, and parcel out their Duty, their thoughts of Righteousness are but a Dream, and all their hopes a vain Presumption. No Duties will save us when they are singled out from the rest, and stand alone; but only when they are all in Conjunction. *St. Paul* instances in two, *viz. Giving all he has to feed the Poor, and giving his Body to be burnt in Martyrdom*, which will easily be allow'd to have preference before all others. But yet, says he, if these go by themselves, and *have not Charity*, which, as he describes it, *v. 4. 5. &c.* besides Alms, contains in it many other instances, *it profits me nothing*, 1 Cor. 13. 3.

The Righteous man then, is one who has an eye to all Gods Laws, and whensoever he transgresses any, doth not allow himself in that breach, but rises again by Repentance. This is Righteousness in any Person. And without this, the Hopes in Death, which the Text mentions, will avail nothing. For many men are full of Hope, who have no just Cause for it; and, on the contrary, others are afraid to Dye, who may justly meet Death with comfort. The melancholly of some, and the Sanguine Complexion of others, fill them with hopes and fears, which are not owing to the Reason of things, but only to their natural Tempers: So that to shew any man a dying Saint, that has Cause to rejoice in Death, it is not enough
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that he have Peace of mind, but also that he have just ground for it too.

And thus having shewn who this righteous man is, to whom this Priviledge belongs: I proceed now,

2. To shew *what are his Hopes, that make Death a desirable thing to him, which to others is the King of Terrors.*

Now this Hope is of the favour and friendship of Almighty God, and of all those Blessings which may be expected from it. What those Blessings are, was not so well known in old times, when God led men on by more dark, and indefinite expectations of the Future Happiness. But when Christ came, he ^{*} brought Life and immortality to Light, and ^{* 2 Tim. 1:} has told us plainly, that at their Deaths, all ^{12.}

Righteous men shall be translated to the unspeakable and eternal Joys of Heaven. And these are so great, that no heart can wish for more. For the blessings of that Place are so large, as to fill all our Capacities; so pure, as not to have the least mixture of Sorrows; so constant, as to admit of no abatements, or intermissions. We shall always desire, and always be satisfied; and when we have enjoy'd the most, we shall never be cloy'd, nor wearied with it. We shall live in Gods Presence, and share in his Likeness, and shine in his Glory, and have Fellowship with the Saviour of
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the World, and all the spotless Angels, and all the Glorified Saints and Godlike Persons, whose Society alone is enough to turn any Place into a Paradise. And all these we shall enjoy, without all fear of Misfortune, either theirs, or our own; without all danger of displeasing them, or fear of losing them; without seeing any thing, either to pity, or blame in them; or any damps of Friendship, and intermission of Affection. In sum, we shall never see any ill, nor suffer it; nor ever want any good thing, or, when we have it, fear to be deprived of it: But we shall be infinitely happy, and ever think our selves so, and continue in that State for evermore.

This is that Eternal Life, which God promises, and whereto Death now conveys all Righteous Persons. And since it is the way to our injoyment of all this Bliss, it is no longer a Spoyler of our Joys, but a Step to them, and a thing to be desired by all Godly Souls. It is, indeed, like churlish Physick, very ungrateful in it self, tho' it may be most desireable in the effect. It brings a Dissolution of Nature, which strikes Horror, and that into the best men, who would desire not to Dye, if they could come at the happiness of the other Life without dying. And this *St. Paul* testifies of himself, confessing, that as for the way of receiving the *Heavenly house*, i. e. the glorified Body, he had rather be *found alive*, and have it
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superinduced by a translation; than be stripp'd of this Body first by Death, and afterwards be *cloath'd* again. My wish, says he, is *not to be uncloath'd, i. e. to put off this Body first, but to be cloathed upon* by having the other superinduced, *that mortality may not so truly be put off, as swallowed up of Life, 2 Cor. 5. 1. 4.* But it is most incomparably advantageous in the Event. Tho' the way be hard and rugged, yet 'tis short, and the Prize at the end is wonderfully Rich and Pleasant: So that every considerate man, who looks beyond Death, hath the greatest Reason to desire it. To them, as St. Paul says, it has quite lost its * *Sting*, and is become the truest *Gain*. * 1 Cor. 15. Phil. 1. 21. All sense of what it takes away, ^{55.} is drown'd in the boundless apprehension of what it gives, and *Death is swallowed up in victory.* 1 Cor. 15. 54. It confers on them all their hearts can desire, and therefore, if they rightly consider it, ought not to be a matter of their Fear: It takes them from a Dunghill to a Throne, and invests them in all the Glory and Riches of an everlasting Kingdom.

I come now

3. To apply this, to allay our Grief and Sorrow on the Death of Friends.

I do not seek to suppress all Grief for a dying Friend; for that is an impossible Task. Friendship is a close thing, and lies near to our Hearts; so near,
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indeed, that a Friend is said, and that very justly, to be a *Second self*. And therefore to be insensible when a dear Friend is torn from us, is as impossible, as to have no sense when a Finger is rent off from our Hand, or our Heart is plucked out of our Bodies. Some Course Nature will have in spite of all Arguments, and no man can restrain it. Yea, and what is more, it is not fit he should do it, if he could. For some sorrowful concern is necessary to shew we are sensible of our Loss, and to evidence our Affection for the Person that is gone : As the *Jews*, when *Jesus* wept for *Lazarus*, cried out *Behold how he loved him.* *Jo. 11. 35. 36.* The unconcernedness of the Living, seems a reflection upon the Dead, and argues they were not beloved while they lived, but that the World was weary of their Company, and even their pretended Friends very willing, if not glad, to be quit of them. And therefore it is reckon'd as a Part of *Gods Judgment* upon the *Jews*, that when they died, there should be no weeping for them. *Ezek. 7. 11.* But with this Grief for our own Loss in the departure of our Friends, we must at the same time shew our selves sensible who it is that has taken them, and that too for their own Gain, and that he still continues to us a thousand Blessings when he only calls back one. And therefore with Sorrow for them, we must be sure to joyn Submission to God; to resign up our
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Wills to his, and be not only outwardly silent, but inwardly reconciled to what he has done; and to be heartiful thankful, both for all the Kindnesses he shew'd our departed Friends, and for that vast Number of others he still continues to our selves. These things will not be perform'd as they ought, when Grief grows strong. Whilst it keeps within due bounds, such as suit with the Apprehensions and Hope of Christians, it is what Natural Affection will force from us, and what Religion allows: But when it becomes ungovernable and boisterous in Degrees, or obstinate in Continuance, it is in it self an ill thing, an irresistible Temptation. So that when we do grieve, we must be careful to keep back from all excess, and to do it with moderation. And to temper our Grief, which needs a most watchful care to govern and allay it upon these occasions; among those many things that might be suggested, I shall only observe these two; viz. That, *when our Friends are truly Religious,*

1. We have not the least pretence to be immoderate out of our Love to them, because it is incomparably their Gain. They are translated to a Place of Bliss, where they are infinitely joyful in their own minds, and from whence they would not be removed by any offers: So that we have no colour of Reason to be sad, but the highest Cause to congratulate upon their

Accounts; as the *Primitive* Christians of old, and we still do, for the Death of *Saints* and *Martyrs*, the Memorials of whose Death we celebrate with *Festivals*, as the Day of their Birth to an immortal Life. If we have a true and wise Love for our Friends, we shall not only be willing, but glad above all that God should Love them too. And then we must needs be thankful when he shews his Love, and takes them to those Joys, which are the end of all their Hope, and beyond which they can never wish for any more.

2. Nor have we any Reason to be immoderate in bemoaning our own Loss, because we shall go to the same Place, and meet again in time. Our own Loss, indeed, is the only thing that can trouble us, and when we do Grieve and Mourn, it is only in love to our selves. But this is no cause at all to be intemperate, or obstinate in Grief; for it will all be made up again, if we will have a little Patience. They are gone to that Place, whither we all hope to come; so that if we can stay a while, we shall enjoy our Friends again. Their departure from the World, is but like mens taking of a Journey, not an utter Loss of Friends, but only an absence from them for a small space. And when once that is past, the next meeting shall be in so great, and lasting Joy, as shall infinitely make amends for it. For then our Friends shall be stript of all Humane Frailties, and made absolute in all desirable

firable Perfections, which will make them more deserving of our Love, and dearer to us; and that Love shall never cause Grief and Torment, as it doth now, by a second absence. As we shall be most happy in them, so shall we ever be secure of them; for then there will not be the least Fear, because not the least danger or possibility of parting any more.

And thus I have done with the Explication of the Text, and shewn both who the Righteous are, and what great and comfortable things, when Death comes, they have to hope for.

But hitherto I have only *laid down the Rule*, and I have still another Work to do, which is, to *set it off* yet further, in a *fair Pattern and Example of it*: I mean the *Excellent Noble Person now Deceased*, the Character of whose Virtues will give Life to all that I have said, and be the best, and most useful thing in all my Sermon. She was a great Instance of many Virtues, nay, of some, which are almost lost in Practice, which seem to reign scarce any were but upon mens Tongues, as if they were impracticable Rules, that were never intended to be follow'd and perform'd, but only to be prais'd and talk'd of. And I cannot do more right to those neglected Graces, than to shew the remiss and slothful World they are more than Words, and are real live things, made visible to all in the excellency of her Practice.

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God had endow'd her with an *excellent Nature*, which prevented many of the great Self-denials in Religion, and made it to her a tolerably easie thing. This is an invaluable Blessing God bestows on some special Favourites, and it was eminent in her. To be universally kind and pleasing, was one of the most Natural things in her Complexion, which made a Religion of Love be embraced without opposition. And together with this kindness of Nature, he had bless'd her with much humbleness of Mind, and with a just seriousness and composure of Spirit, which made her apt for Devotion and wise Counsels, and easie to receive, and retain any good Impressions, which should be stamped upon her.

Together with this Goodness of Nature, as another Testimony of his singular Grace and Favour, he had provided for her an *excellently Virtuous, Wise, and careful Mother*; who begun early to cultivate this rich Soyl, and plant the Seeds of Virtue in it, ere the Vices of the World could make their Attempts upon her. She taught her Goodness by plain Rules, and shew'd it to the Life in an admirable and a brave Example. And her Pattern this prepared Soul knew so well how to prize, that she had chosen it for her own imitation; resolving to govern her self by her Mothers Rules, and to fix her eye upon her Noble Virtues, and, as near as she could, to transcribe them in her own Practice.

etice. And this shews a generous liking of Goodness, and promises a great Progress in it, when any Persons aim, so far as they are able, to equal the most accomplished Saints, and to live up to the Rules of the best Examples.

And to compleat all, when she was deprived of this Blessing, his watchful Care provided a *Husband* for her, who to the intimacy of his Relation to her as a *Wife*, the top of worldly Friendships, coveted to add a Nobler Friendship still, that bottom'd upon likeness of Souls and virtuous Grounds, and was design'd to serve the most excellent Purposes of Religion, in making each other Better and Wiser, which is the Perfection of the Wisest, and most exalted Friendships, betwixt the most endear'd Persons.

Thus liberally had God endow'd this select Soul with Inclinations to Virtue and Goodness, and with Opportunities to ripen and improve them. And had he spared her a longer Life, wherein to employ the Talents he had given, we may justly expect the Increase would have been in a greater Measure and Proportion. But tho her Race was quickly done (for she dyed in the *twenty third* year of her Age) yet she had run much in a little time: in her green Years she had attain'd a Maturity in Goodness, and was grown ripe in the true Ends and Art of Living; and the effect of these Advantages was visible in an exemplary

exemplary, and truly Christian Conversation. To recount all her Virtues, is more than I can pretend to do; they were known only to God, who will reveal them at last to all the World; but for the imitation of those she has left behind her, I shall observe these following.

Her *Piety* was great towards *Almighty God*. She knew what Honour and Homage we all owe to him, and was careful to lay out her self upon it. She would converse with him duly in her Closet-retirements; and constantly make one to do him Service in the Publick Assemblies, not allowing her self to neglect the Service of God for little Reasons and Inconveniencies, which can keep none back, but those who have too little Zeal for God, and too much slothfulness or delicacy of Spirit. And, which shew'd how sincerely she resorted thither, not at all to set off her self, but purely for Pious Ends, at Church she did affect plainness of Dress, and would not seek there to recommend her self to others, no not in the most publick Places, by elaborate Attire and *outward adorning*; but only to God by the Devotion of her Mind, and the Ornament of an *humble* and a *meek Spirit*, (things wherein she is washardly be equall'd), *which in the sight*

* 1 Pet. 3. of God, as St. * Peter says, *are of great Price.*
 34. She was in a constant Preparation, as all good Souls are, for the Holy Sacrament, and careful

ful to embrace all Opportunities of joyning in it: For since I had the Happines to observe her, she never missed a Communion, but was always one in that highest Instance of Devotion, to offer up the Sacrifice of a Devout Heart, and thankfully acknowledge the Stupendious Love of God, and of our Dearest Saviour to Mankind. Such was the *Devotion* of this Fair Saint towards Almighty God, which did not come upon her by Fits, but was a settled Habit, that dwelt upon her Spirit. And in all this she shew'd an inward, and hearty Piety, as one that plainly sought to be Good between her self, and him that sees in secret. For her Religion did not seek to shew it self in an affected Out-side, in studied Appearances, in Talk and Noise; but in all the Modesty, Silence, and Gravity, of an hearty and unaffected Godliness. She was Good after the best Fashion, in an inward Religion: Which, tho' it shew'd it self in such Reverent and Composed Meen, as naturally flow'd from, and testified a Spirit greatly affected; yet did not appear in any thing, which could seem chosen for Shew or Ostentation.

And as she was thus careful to address to God, so, which is a more real Instance of a governing Piety, could she *quietly resign* her self to his Will in the hardest Providences, and *trust* him with any
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thing. The best Remedy in Afflictions, as she said, was *Prayer to God*: And when she was tried with them, she found the Effect of it, in an humble, calm, and uncontesting Resignation. And to shew the firm and settled confidence she had fix'd in his Care; when she was surprized with Death, the *Sweet Babe* she was to leave behind her, she look'd on as so secure in the Custody of Almighty God, and the Care of her Dear Husband, that the Thoughts of it did not in the least trouble her.

As to the *Government of her self*, and those Virtues which were chiefly due to her own Person; she was endow'd with an *even Temper*, and the *Command of her own Inclinations*, and *Contempt of the World*, with *Humility*, *Sincerity*, and other Virtues, and was a very great Example in them.

She was singularly happy in an *even Temper*, not violently transported, but only duly affected whatever happened. No Prosperous Accidents could over-joy, nor cross Events unmeasurably disturb her. Yea, even in her Bodily Pains she would keep her evenness, and shew nothing of a disturbed Spirit, wherein Religion, and the constant Goodness of her Inclination had lost the Reins; but was wont even then to be pleased with all that was done about her, and to be careful in what she did or said her self to please all.

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She had a *strange Government of her own Desires and Inclinations*, and could command and restrain them almost in any thing. This is a notable Instance of Religion, the greatest part and hardship whereof lies in *denying of our selves*, as Sin doth in *Self-pleasing*. And this the Wisest, and Best Men have still thought, as the most difficult, so the Bravest, and most Noble Undertaking. It is not so illustrious a Point of Mastery, and part of Valour in any man to conquer another, as to conquer his own Passion; and he shews a greater height of Resolution and Bravery that overcomes himself, than he who subdues a City. And she was a Noble Instance of this Mastery. Indeed, I think, she could deny her self what she pleas'd, and cross any Inclination for a good end, and not be troubled at it. She was devested of her self, and was anothers Good, which is the Character of a Good Person; ready to do any thing for anothers, and to forgo any thing that made for her own satisfaction.

She had a *Generous contempt of the World*, and tho' she had ever been in the midst of all that could make her value, and be in Love with it, and was in the Spring of her Years, which is an Age most subject to admire it: Yet she kept it still without her, and liv'd above it. She sprung from an Illustrious,

Noble Stock; but she was not forward to make known the Honour of her Blood, nor seem'd to prize her self upon it. She shew'd the true Spirit of Nobility; which is, when all others, to keep up Degrees and good Order in the World, do Respect and Honour Titles, that they who wear them overlook and despise them, and value themselves only upon what is their own, not what is derived from Ancestors. And as for all the Splendor, and Gratifications of the World; she seem'd generally so indifferent in the pursuit, and so unaffected in the use of them, as plainly shew'd she sat loose from them. Had she lived always in the Eye of worldly Vanities, I think in some measure they would have taken off the mind, either of her, or of any other, from God and better things. But besides this, as for any other Effects, I doubt 'tis hard to find a Person, that might be safer trusted with them. For as for their being otherwise a Snare, she was so indifferent, they could not much have tempted her. And having this contempt of the World, she could easily part with any of the Riches of it for Good and Wise Ends, but not for any others, for she was so much above Shew, and so inclined to solid Goodness, that her Generosity would not spend itself upon Vanity or Extravagance: But on any Charitable, or Good occasion, she had a Generous Soul, and
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would both readily, and Liberally contribute. That, indeed, was her hearts delight, and if she valued Money, whereof she shew'd a great Neglect, upon any account, it was for the opportunity and satisfaction of doing good with it.

Humility was her beloved Grace, which she fought of God with earnestness, and which she had attain'd to Admiration. She had a strange Modesty in her Nature, which made her conceit meanly of her self, and render'd her very backward to believe any thing in her could deserve Praise, and almost afraid to receive it. She saw too much of emptiness in all those things that puff us up, to be Proud of any of them. She might have been exalted in her own Mind, by reflecting upon her High Birth, and her great advantages of Estate and Honour. But she had a just estimate of all, and did not think her self the better or more deserving because she had, nor others the worse because they wanted them. Nay, her great Virtues, which were Solid Goods, did not exalt her in her own Opinion. I think she strove to conceal them from her self: And as for any Ostentation of them abroad; she was so (I had almost said) over-modest, and extremely nice in that, that one shall not ordinarily see more care in others to shew forth their Goodness, than was in her to hide it.

Sincerity

Sincerity and an *undissembling heart*, were not only the Religion of her Choice, but the Virtue of her Nature. No Person need be more reserved in any thing, that should be kept a Secret; and none more true, and plain-hearted in what she spoke. She knew not how to act double in any thing, and, indeed, she needed not, having no Thoughts or Ends to conceal and be ashamed of. For she was obliging, without all Designs, and used to harbor no Thoughts of any, but what were good; and pursue no Aims, but what were Honourable and Just: So that whenever she spoke, she might say the Truth, and had no great Temptation to disguise it.

These are some of those Excellencies, which did adorn her self, and were due unto her own Person.

And then as for her *Carriage towards all the World besides*, how truly Christian a Part did she act in that, in a constant *kindness, candor, and intimate easiness of Conversation*. In all which, her Life was full of deserved Praise to her self, and very useful and instructive unto others, fit to direct the Lives, and excite the Imitation of all those, who had the opportunity to behold it.

She was truly kind, and full of *Charity* and good *Nature* to all that conversed with her. Her singular
Modesty

Modesty was a great Restraint to her in taking Acquaintance, and this, perhaps, may be misconstrued by some, who have not either the Skill, or Care to discern betwixt distrust of ones self, and neglect of others. But in reality she had both an humble, and a kind heart, prepared to oblige and please all with whom she had to do. She thought no Person was too mean for her to know, and every one she knew, or indeed saw, she was Naturally Courteous and Respective to. Affable, and easie of Access she was to all; and particularly to those, who had any thing to ask of her. And when she was to dispense a Charity, she had, as a Liberal, so a tender Hand, careful not only to supply the Necessity, but, what is a doubling of any Gift, to save the Modesty of the Receiver. For her Favours came so easily and freely from her, and she appear'd to be so pleas'd with them her self, as would not only incourage, but invite a Beggar. She loved to see all Persons pleas'd, and so sparing was she of any thing that might trouble them, that tho' she would be compassionate, and bear a part in their Sorrows, yet her own should be to her self, and if she could help it, they should seldom bear any in hers. Her Desire was to be easie and obliging unto all, and her Study, but, indeed, she needed not to study it, to offend none. And this Goodness was a settled Temper

per, so firmly rooted in her, that neither outward occurrences, nor bodily indispositions, (which are apt to prevail on others, and must needs tempt her,) made her fretful, and uneasie to those about her; and I think it may be as truly said of her, as it can well be of any, that she was alwaies in good Humour,

She was a Person of *extraordinary Candor*, in construing all that others did, or said. Here, indeed, she excell'd, and, I doubt, is rarely to be parallell'd. She had the Wit to make Interpretations of all sorts, but her Goodness still determined them on the kind side. So that the Good needed not to fear her Censure, and, if they must fall under any, the Faulty had much Reason to desire it. Nay, so Christianly nice was her Charity in this point, that as she would not make Reflections on others Weaknesses, or say a severe thing her self; so, as has been several times observ'd, she could give no Approbation to it, when others did it. If she did not become their Advocate, in suggesting something in their excuse; she used to rebuke their Accusers by her Silence, or her Countenance. For so truly did she make her Neighbours Concern her own, that she could not ordinarily lend so much as a Smile, to any Ridiculous, or smart thing, which was said against them.

Thus candid was she in judging, or speaking of
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what was done, or said by others; and this she was, where one is tempted to be most suspicious, *viz. in things which related to her self.* For even in them, she could suspect no hurt, because she meant none. She had such a Native Simplicity, and Generous Goodness in her own Breast, that she could not without great Proof, and hardly then too, suspect otherwise of any other Person. Scarce any where shall one finde a Nature more slow to take things ill, and resent Unkindnesses; or that has so great a Memory as hers in other things, and yet is so very apt, as she was, to forget them.

She was a very *easy Person in all Converse*, not given, as I noted, to trouble any with her own Praise, or the Dispraise of others, and evidencing an esteem of every Person but her self. She was too Generous, and good Natured, to scorn any for their Meanness; or to deride them for their Folly, and Impertinence. Wheresoever she went, her custom was to take all things kindly, finding no faults, and much less speaking of them. She was a very desirable Person to be concern'd with, either in conferring, or receiving kindnesses: For when others did any thing for her, she thought it was too much; but what she could do for them, she overlooked as if she had done nothing. She expected so little to her self, that she was never apt to take exceptions;

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and was so humble, innocent, and obliging, that she was in little danger of doing any thing for others to except against. Scarce any thing could anger her, that was done to her, and much less would any thing anger others, that passed from her. So that every one was sure to be at ease, and have nothing to provoke them, whil'st they kept her Company.

She *spoke not much*, but was of few words; a great Art of keeping Innocence, (especially in an Age that abounds in Censure) under all the Temptations to Discourse, and of having little to Repent of. This, perhaps, some may think, whatever it be of their Virtue and Wisdom, is no Commendation of the Wit and Parts of any Person. But every Wise Man knows, that Understanding consists in Wise and Pertinent, and not in much talking. God had given her a solid Reason, and when she did speak, it was truly Pertinent, and worth the hearing. And during all the time I have had the Happiness to observe her, I do not remember what frivolous, or fond thing I have heard come from her. She could not allow her self to say ill of any, nor could lend a Word, or spare, as I said, so much as a Smile in approbation when others did; and therefore whenever the Faults and Blemishes of Persons was the Topick of Discourse, it was little she had to speak.

ſpeak. But tho' her Diſcourſe was the leſs upon that account, yet I am ſure the Example is good, and it was the more innocent and profitable, which makes an abundant amends for it.

In a word, She was a truly *excellent*, and *amiable Perſon*; plentifully indow'd with thoſe Qualities that may gain Love, and with thoſe Virtues which deſerve Imitation. And ſhe had this Teſtimony of her Worth, which ſhews not only the reality, but the greatneſs of it; ſhe was not, as too many others are, liked beſt at firſt, but ſtill grew higher in eſteem, as ſhe was longer and better known. For ſhe had ſuch a Stock of true and ſolid Goodneſs, as could not be diſcovered (eſpecially thro' the Vail her Modesty caſt before it) till Time drew it out, and ſtill adminiſtred matter to thoſe that beheld her, for a new and growing Affection. She envied no Perſons Condition, but was hugely pleas'd and contented in her own. She was a ſincere Chriſtian, an Ornament to her Husband, (by whom ſhe was dearly Beloved, and in her Memory highly Honour'd, as ſhe moſt juſtly deſerv'd it), and an extraordinary Bleſſing to this Family, who do reſignedly ſubmit to it as to what God has order'd, but think the Loſs of ſuch a Treſure ſo great, that in this World they dare not hope to meet with any thing that can repair it.

And what is still the Crown and Glory of all these Perfections, amidst all this, she was, as I hinted, *so free from Ostentation*, and *so opposite to any thing* that looked like *seeking Praise*, as nothing in this World ordinarily can be more. She was a Person, as of a very great, so, what makes it greater still, of a very conceal'd Goodness. She used Arts to hide her Virtues, and would hardly be brought to acknowledge any thing to her just Praise, and did as truly take pains to avoid the Opinion of being Excellent in any Endowments, as others do to obtain it. So that she was like the Sun wrapt up in a Cloud, her Rays were cast all inward, and, so far as she could order it, shone only to her self, and to Almighty God. She would, it seems, as far as she was able, be good altogether for his Sake, and seek no worldly Advantage by it: But at the same time she aspired to be great in Goodness, she shunn'd the Reputation of being thought so.

Such were the Virtues, and so considerable were the Attainments of this Pious Soul in Righteousness. And being so well stored in Goodness, it may well be expected she should have her share in Comforts, and, as the Text says, have *Hope in her Death*. And so, indeed, it was. Her Death was very sudden, suspected by none, nor in all appearance by her self, till she awaked in the Jaws of it, and said *she was a Dying*.

Dying This was very short warning. But tho' it may be sudden, it is never too soon to a Good Christian. A well-spent Life is such a Preparation, that altho' it comes the most unexpected, it can never take them unprovided, but they may meet it upon any intimation. But this suddenness, tho' it could not indanger the safety, yet was it a mighty Tryal of the clear Conscience, and firm Hopes of this excellent Person. If any thing had stuck upon her, or she had been conscious of any thing to fright her; then, no doubt, had been the Time to fear, when the Judge had sent the Summons, and call'd her in to come before him. But, whether from the Applause of a clear Conscience, which, having been hitherto a Faithful Guide, proved now a Comfort to her; or whether from the intimation of some good Angel, that was come to carry off his Charge (if Angels do then begin a Correspondence, and give kind intimations when a Soul is just leaving the Body, and going to Converſe and be Fellow-Citizen with themselves): From which soever of these Causes, I say, it hapned, thus it was, this Happy Soul in that Suprize, had a clear, chearful Confidence, and a foretaste of that Joy and Peace God was preparing for her.

Tho' she knew she was going in haste, she could take time, and spend some of those few minutes

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she had still remaining, to declare her mind in some Things which she would have ordered. And observing her Nurse that was attending her, to fall a weeping, with an even and undisturb'd Mind she rebuked her, and bid her not to weep for her, for she was going to be Happy, and to be an Angel in Heaven.

And thus I have endeavour'd to give some Account of this Excellent Person, and to lay out some of those Virtues in her, which may bring Honour to God, and the greatest Benefit to our selves, by our Godly Imitation of them. This, tho' to some who knew her not, or who looked not near or long enough upon her to discover a Goodness so silent and secret, it may seem an ample; yet to those who knew her best, perhaps will appear an imperfect Draught. But I pretend not to give a perfect Description of her. She was of such a modest Goodness, and her Virtues so industriously conceal'd, that I believe a just account of them is only known to God, and must then only be laid out at large to all the World, when he comes to reward openly what was done in secret. I have only design'd to draw this Fair Saint in such Virtues, as I desire from her Copy to make live things, and to translate into others Practice. For nothing is more instructing to the World, and more like to bring Virtue into Practice,

etise, than to draw it out in the Lives and Acts of Pious Persons. This shews men what they are to do in Religion, and withal that it is a feasible thing; and therein both directs, and excites to Imitation. I am sure there is much to be learn'd in such a Pattern as this is, and as the World has great need, so I hope it will reap some Profit by such Examples.

What further now remains for us, but to preserve the Memory of her Great Virtues always fresh in our Minds, and express the Copy of them in our Practice? For this is the best way of remembring the Dead, which brings in most Advantage to our selves, and most Honour to them, to imitate what was good in them; when the Piety, and Humility, and Justice, and Charity, and other Virtues of the Dead, are kept alive, and shewn in the Conversation of the living. It is only these Virtues which carried those who are gone, and which can carry us too in the end to a joyful Resurrection. Where-to in thy due Time, do thou, O! Blessed God, in thine abundant Goodness bring us all for Christ his sake. *Amen.*

F I N I S.